

THE BANNER OF THE COVENANT.

For Christ's Crown and Covenant.

CONDUCTED BY THE SECRETARIES OF THE BOARD OF MISSIONS OF THE
REFORMED PRESBYTERIAN CHURCH.

AUGUST, 1848.

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This No. is but half the usual size, in consequence of a corresponding enlargement of the last No. Our next will amount to the customary number of pages, and we hope to issue it at an early date. It will contain the *instructions* addressed to the missionaries on their departure to India, with several other interesting articles.

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APPEAL FOR SIX HUNDRED PERSECUTED PORTUGUESE.

On the island of Trinidad are about six hundred Portuguese who have fled from the persecutions of the Romish Church at Madeira. They are converts from the Church of Rome. For reading the Bible and embracing the Protestant faith, they were thrown into prison, and finally released on condition they would leave their native country. They went to Trinidad, where, under the British flag, they have liberty of conscience. During the past winter, the American Protestant Society sent their Portuguese missionary, Rev. Mr. Gonsalves, (who is a native of Madeira, and was educated there for the priesthood of the Roman Church,) to preach to these persecuted converts at Trinidad. There he found about six hundred of them organized into a church with Mr. De Silva, a native convert, for their pastor. They are farmers and mechanics, an industrious and virtuous people, who literally sacrificed friends, property and country, for the sake of the gospel and freedom to worship God. While they have religious freedom in Trinidad, that was denied them in their own country, they have no employment, and hence are now in a suffering condition. *They have made an appeal to the Executive Board of the Am. Prot. Society, and through them to Protestants in the United States, to give them a home in our happy country.* We here publish the letter of Mr. De Silva to the Board, which is of itself enough to awaken the sympathy and benevolence of the Protestant community. Of the character of Mr. De Silva, the Rev. Mr. Kennedy, the pastor of the Presbyterian church in Trinidad, speaks as follows:

"I have had the privilege of knowing him intimately ever since his arrival in this island, and I am happy in being able to say, without reservation or hesitancy, that his diligence and faithfulness as a minister of the gospel are most exemplary. I may also mention that Mr. De Silva is characterized by great judiciousness, and is able to give wise counsel in things temporal to his expatriated countrymen, as well as to act as their spiritual instructor and guide."

TRANSLATION OF MR. DE SILVA'S LETTER.

"Finding myself constituted the pastor (though unworthy of so great a trust) of a church of nearly six hundred persons, it is not only my duty to feed them with spiritual aliment, but also to seek prayerfully their temporal good: endeavouring to keep them together in the faith, and enjoyment of their daily bread.

"And that they may be able to hear the word of God with profit on the days appointed, I do not see here the prospect of keeping this people in the midst of the present distress, as their labours are not paid as they should be; for in this sickly climate, when the husband and father is taken to the hospital, the wife and children are left destitute, and, not being able to pay the house rent, they are turned into the streets to beg from door to door. This state of things led me to solicit of the governor of this island (Lord Harris) a portion of land to be divided among the Portuguese, that they might on the same build their cabins, provided they could receive some aid in advance, to be paid by them in the course of time. But although the governor is friendly to us, yet in his official capacity he said he could not comply with our request. I have also written on this subject to the Rev. Mr. Hewison of Scotland, who answered that we should find it difficult to obtain land for our families in these islands. And finally, in the midst of these efforts, the Bank of the West Indies failed, and sugar came down in price, and business was prostrated, to the ruin of many households. Government works were stopped, and labourers can find little or nothing to do. And worse than all, our children, whose morals should be preserved at every expense, are mixed with a low, profane, wretched Roman Catholic population. I have consulted also the Rev. Mr. Kennedy, pastor of the English Presbyterian church, and Rev. Messrs. Boodle, Banks, Kerr, Black and Berry, on a visit from the United States to this island. I said to these brethren that I believed God would, in his way, prepare a place for his people in some country where I might retire with the whole church, and that

Banner of the Covenant.

AUGUST, 1848.

Anti-Slavery.

AN EXPOSTULATION WITH THOSE CHRISTIANS AND CHRISTIAN CHURCHES, IN THE UNITED STATES OF AMERICA, THAT ARE IMPLICATED IN THE SIN OF SLAVEHOLDING, BY A COMMITTEE OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN SCOTLAND.

"Remember them that are in bonds, as bound with them."—HEB. xiii. 1.

[Continued.]

Such are the observations we take the liberty of offering on the reasons many are in the habit of assigning for palliating and prolonging slavery. Perhaps on giving the subject a fuller consideration than it has yet received from you, you may be ready to say—"We admit the system you have assailed is, in many things, indefensible. We deplore its evil consequences. We would rejoice in its utter abolition. But what can *we* do? While the legislatures of the several States decline interfering, with the view of putting an end to the evil, what measures can *we* adopt?" Brethren, it would be presumptuous in us, living at such a distance from your territories, and unacquainted probably with circumstances well known to you, to decide positively what ought to be done. We wish to sympathize with you in your difficulties. We would give due credit to the aspirations of benevolence even when they do not afford actual relief. Permit us, at the same time, to ask, do you not, on this question, greatly underrate your influence on public sentiment? Is it not in your power, by the propagation of sound principles, and by the maintenance of a correct practice in the various relations you occupy, domestic, ecclesiastical, and political, to lend more help than you are giving to the cause of emancipation? You well know what a beneficial influence was exerted by your ancestors in bringing about your national independence; and we are fully persuaded that you yourselves might again put forth, through approved channels, such an energy as would accomplish another revolution not less glorious—the deliverance of your sable brethren from their present thralldom.

1. Might you not issue a *fuller testimony* than you have yet borne against slavery? It will not be denied, that it is competent to all churches, in whatever countries they have been organized, to testify in a judicious and discreet, yet firm and faithful manner, against the errors and the evils that prevail around them. "Ye are my witnesses, saith the Lord." Such a practice, no doubt, may have the effect of giving offence and provoking irritation, but what then? The followers of Jesus, if true to the cause they have embraced, are taught to expect persecution; nor are they kept in ignorance of the gracious reward which awaits them in a future

state. "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." "Blessed are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake."

2. Might you not emit a judicial declaration in favour of the essential rights of the negro population? You cannot rescind the bad laws which the supreme power has enacted; you may not be able, by any arguments you can employ, to persuade your legislators that they ought forthwith to expunge such laws from the statute-book: but you are able, and as churches you are competent, to declare what are the rights, conjugal, parental, filial, and political, to which your African brethren are entitled. Nor would such a declaration, if couched in calm and dignified terms, and circulated among the higher and more influential classes, be without a good effect. Often when liberty has lain prostrate under the iron hoof of tyranny, has religion come forward from the retirement in which she loves to dwell, and, as an angel of mercy, mitigated the sufferings she could not, by a direct agency, remove. It was while the Covenanters of Scotland, imbued by the spirit of Christianity, were giving utterance to the wrongs of an oppressed people, and asserting the rights to which they were entitled, that the reign of terror, near the close of the seventeenth century, was brought to an end, and the dawn of a better day rose to dispel those clouds from which only the bitter storms of persecution had descended. In short, warmer friends, more eloquent advocates, or more valiant defenders of freedom were never found than in the bosom of the Reformed Churches in Europe.

3. Might you not easily adopt measures for giving, at least, some of the slaves and their children, a considerable amount of elementary education? * *That*, surely, is a privilege which they ought not to be without, a day longer, in a country so eminently favoured as yours. You are proud of your liberal institutions—of your rising universities—of your flourishing schools for the children of the white inhabitants; and yet there are living among you, at the present moment, nearly three millions of a different colour, few of whom have been taught to read any language. Why allow this grievous wrong to remain so long unredressed? Why should those who are specially intrusted with the diffusion of the gospel among all classes, and whose success depends, to a large extent, on the rising generation being educated, hesitate to provide schools for the blacks? Are you afraid of persecution? That could not last very long. Were any considerable number of you unanimously, zealously, and with Christian decision, to engage in this good work, your enemies would very soon stand abashed, the weapons would drop from their

* "We recommend," say your own General Assembly, in 1818, "we recommend to all the members of our religious denomination, not only to permit, but to facilitate and encourage the instruction of their slaves in the principles and duties of the Christian religion; by granting them liberty to attend on the preaching of the gospel, when they have the opportunity; by favouring the instruction of them in Sabbath schools, whenever those schools can be formed; and by giving them all other proper advantages for acquiring the knowledge of their duty both to God and man. We are perfectly satisfied that, as it is incumbent on all Christians to communicate religious instruction to those who are under their authority, so the doing of this, in the case before us, so far from operating, as some have apprehended that it might, as an excitement to insubordination and insurrection, would, on the contrary, operate as the most powerful means for the prevention of those evils."

hands, and the blood-thirsty designs, which some may have conceived, would fail. But even should they proceed to try a war of extermination against you, having recourse to imprisonment, banishment, confiscation, and death, such unjust, inhuman, impolitic doings, could only hasten the overthrow of the system they are meant to support. The blood of one martyr shed in so good a cause, would evoke a storm throughout the Free States and throughout the nations of Western Europe, that would shake the entire system to its foundation. There might, at the moment of its execution, be a burst of fiendish joy from some of the planters; but that burst would be the knell of death to the monster that has so long sucked the blood and rejoiced in the groans of an outcast, an oppressed, an injured people.

4. Might you not, like some churches in your own land, make slaveholding a censurable offence? Might you not pass a resolution, that henceforth those who hold property in their fellow-men, shall not be received into full communion, and that as to those who are already members, they shall be dealt with in a kind and conscientious manner, with the view of persuading them to abandon a traffic so incompatible with the spirit and principles of Christianity? Might you not adopt this course? Be assured your churches will never rise to the high position they should occupy, nor possess the moral influence they should exert, till they have courage to purge out this mighty evil. So long as it is permitted to find a refuge in the sanctuary, either from interested motives, or from false delicacy, it is a stain which no tears can wash out—a plague-spot under which the spiritual life must languish—a moral leprosy on account of which the most friendly churches, having a regard to their own safety, will continue to feel themselves under the unpleasant necessity of keeping at a distance from you.* Are any ready to allege that slaveholders were permitted to remain in the apostolic churches? We at once answer that, “before this argument can be admitted as conclusive, it must be shown that the servitude which the inspired apostles are alleged to have connived at, was the same in all its essential elements with the slavery of modern times; that if it were even proved that a temporary forbearance was exercised in the primitive church toward Christian men who held property in their fellow-men, it would not follow that the same indulgence should be extended to them in the present day, any more than toward those who would revive all the rites of Judaism, which, for a time, were suffered in the apostolic churches; and that if the men who have reared up this system, under the clear light of the gospel dispensation, and who employ their combined energies to uphold and defend it, cannot be reached by the discipline of the church, it would follow that slavery may be introduced and

* It must be very mortifying to Christians in America, to find their churches called by eminent citizens, the “*bulwarks of slavery*.” Yet is it a fact that this is no groundless charge. The Rev. Albert Barnes says, “There is not vital energy enough, there is not power of influence and numbers enough, *out of the church*, to retain it. Let every religious denomination in the land detach itself from all connexion with slavery, without saying a word against others; let the time come when, in all the mighty denominations of Christians, it can be announced, that the evil has ceased with them for ever; and let the voice of each denomination be lifted up in kind, but firm and solemn testimony against the system, with no mealy words, with no attempt at apology, with no effort to throw the sacred shield of religion over so great an evil, and the work is done. *There is no public sentiment in the land—there could be none created—that would resist such a testimony: there is no power, out of the church, that could sustain slavery an hour, if it were not sustained in it.*”

established, and indefinitely extended, in our own country, or any other country, by the members of Christian churches, while the authority which Christ has left in his church, and which takes cognizance of wrong and injustice in every other form, is altogether precluded from dealing effectually with this one form of outrage and oppression, which is confessedly one of the most flagrant and atrocious which man can inflict on his fellow-man." *

5. Might you not give greater encouragement and assistance to the project of colonizing Africa with liberated negroes? † We are well assured that the "Colonization Society," which has this for its object, has already done immense good, and promises still more magnificent results. "Events," says one of your own journals, ‡ "are now in a rapid course of development, which demonstrate the profound wisdom and foresight of the originators and early promoters of the colonization of the coloured race of our country on the coast of Africa. The scheme itself, which was regarded by many as worse than Utopian in its character, and which not a few always met with the smile of incredulity or the sneer of contempt, is now proved to be not merely practicable, but a *successful* experiment. Colony after colony has been formed: they have each out-lived and surmounted the dangers of infancy and childhood, and are now, with the strength of manhood, about to enter on a career of independence and freedom which will secure them a name, and, we doubt not, an honourable place among the nations of the world. Recent arrivals from Liberia furnish the gratifying intelligence, that the inhabitants of the colony have given their approbation to the suggestion, to declare themselves an independent nation; and delegates are to be chosen in the different towns and settlements of the colony, in February, to assemble in convention, in order to deliberate and to form a constitution for the government of the country as a distinct and independent community." In this establishment of a free and Christian commonwealth on the coast, destined to enlighten and redeem the continent of Africa, we have" (we quote from a writer of eminence among yourselves) "a powerful motive to benevolent action. An unhappy and injured population of African descent is in the midst of us. Duty requires that they be raised to the rank of man; of this elevation they are capable; but remaining amongst us, ages must roll by ere it be attained; and perhaps when those ages should have passed away, it might be found impossible. What, then, is to be done? . . . We may say, that by the removal of such as are emancipated to the shores of Africa, the land of their fathers, a free state may be established, and a flourishing church planted. Each emigrant from this land will, to the native tribes, be a missionary of religion, morals, civilization, order, and liberty." §

* Resolutions by Synod, July, 1845.

† We find the General Assembly of 1818 issuing the following recommendation: "We recommend to all our people to patronize and encourage the Society lately formed for colonizing Africa, the land of their ancestors with the free people of colour in our country. We hope that much good may result from the plans and efforts of this Society. And while we exceedingly rejoice to have witnessed its origin and organization among the holders of slaves, as giving an unequivocal pledge of their desire to deliver themselves and their country from the calamity of slavery, we hope that those portions of the American Union whose inhabitants are, by a gracious providence, more favourably circumstanced, will cordially and liberally, and earnestly co-operate with their brethren, in bringing about the great end contemplated."

‡ Southern Churchman.

§ African Repository for June, 1847.

6. Might you not advance the cause of emancipation by a judicious use of the elective franchise, which you feel no scruple in exercising? Is it not in your power to return representatives who would employ their utmost efforts for the improvement of the laws regulating slavery? If you continue to choose men who have a direct interest in the continuance of the system, and whose inveterate prejudices dispose them rather to rivet the fetters than unloose them, what good can you expect? But if you endeavour to find out men of enlarged views, of liberal principles, and generous feelings—men who pity the negroes under their many wrongs—men who would not shrink from their duty even amid the threats of popular violence—men who would dare to “do justice and love mercy,” whatever reproaches might be cast upon their characters, and whatever attacks might be attempted on their persons, then would you render an invaluable service to the cause of your oppressed countrymen. Nor should the delusive excuse be indulged for a single moment that the electors in the churches are but a minority. How often have a minority been sufficient to turn the scale at a contested election. Let the lovers of freedom be only sincere, honest, intrepid; let them be only zealous, prudent, persevering; let them only think what consequences would follow from the choice of “able men; men fearing God, loving the truth, and hating covetousness;” let them resolve, in the strength of promised grace, that neither the clamours of the mob, nor the insolence of the masters, shall move them from their high purpose; and they will succeed to a larger extent than they may anticipate, in returning a body of legislators who will not rest till the last fetter is broken to pieces, and the last groan has died away into hymns of thanksgiving.

7. Might you not make more frequent and more earnest application to the supreme power of the States, on behalf of the slaves? You are accustomed to say that you yourselves have no authority to alter any of the existing laws, how much soever you may deplore their injustice, their inhumanity, and their impolicy. This is quite true: but as citizens of the empire you have the privilege of *petitioning* on any subject, and on all occasions. Why not avail yourselves of this constitutional right on behalf of an oppressed race? Why not urge your reasonable wishes and your strong arguments on the attention of your representatives, who have the necessary authority to make whatever changes you may show to be proper, and who, we will add, are bound to take immediate steps for the redress of grievances over which humanity mourns, and for the introduction of improvements which enlightened benevolence implores, and stern justice demands? Nor should you despair of success, whenever you act with vigour. If aristocratic Britain raised her voice within the walls of Parliament to such a pitch as compelled her representatives to wipe away, by one stroke, the deep stain of colonial slavery, might not republican America speak to the legislatures of the slave-holding states in still louder accents, and never cease her thunder tones until the foul blemish has been washed out by one decisive deed, securing a full recognition and a final triumph of those principles which alone can give to states a lasting prosperity, and to statesmen an immortal renown?

There is one thing more of very solemn importance to which we cannot help alluding—we mean the *efficacy of prayer* to that good and gracious Being who is the ultimate source of the deliverance desired. He is not an indifferent spectator of the wrongs and sufferings which the negroes are enduring. He does not turn away his ear from the inter-

cessions offered on their behalf, nor hold back his hand from the measures employed for their present and eternal well-being. He is "a refuge for the oppressed." From his throne in the heavens he looks down upon the earth "to hear the groanings of the prisoners, to loose those that are appointed to death." What an encouragement to believing, earnest, unceasing prayer! You lament that you are hindered by the present state of your laws, from doing all for them you would wish. May we say, so much greater is the obligation you are under to invoke the merciful interposition of Him whose arm is omnipotent, and whose resources are inexhaustible,—of Him whose power can frustrate the devices of the oppressors, and whose smile is sufficient to crown with success the efforts of the humane. In supplications to Him we would join you. While we protest against rulers who have given the sanction of law to practices at once unjust and inhuman, we would carry our appeal to that blessed Potentate who presides in mercy over your highly privileged land, and who promises that He will hear the prayers that are offered for its advancement in freedom, in happiness, and in true glory. "Arise, O Lord, and plead thine own cause!" "Let the sighing of the prisoner come before thee, according to the greatness of thy power!"

Praying that you yourselves may enjoy large supplies of grace, and mercy, and peace, from God our Father, and from the Lord Jesus Christ,—We are, dear Brethren, yours affectionately and faithfully,

PETER MACKINDOE, D. D., <i>Convener,</i>	} COMMITTEE.
ANDREW SYMINGTON, D. D.,	
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ROMANISM.

[For the Banner of the Covenant.]

SUPPORT OF THE ROMISH CLERGY IN IRELAND.

My object in writing on this subject is, to give your readers an idea of the mode in which the Roman Catholic priesthood obtain a support from the population of Ireland connected with their church.

1st. On Christmas day and Easter Sunday a public collection is generally taken up in every parish chapel for the support of the priest. I will mention some of the incidents that occur during the time of the collection. When the first part of the mass is concluded, the parish priest stands upon the altar platform, holding in his hand a list of his paying parishioners, while one of the said parishioners sits on one of the steps leading to the platform, holding a hat for the purpose of receiving the priest's *dues*. The priest begins to call the roll thus: "Patrick Casey! are you there, Mr. Casey?" "Here, your Reverence." "Come up here, Mr. Casey!" (Mr. Casey makes his appearance.) "Many a happy Christmas to you, Mr. Casey!" Casey makes a low bow, and drops some money into the hat, which is duly announced by the collector: and in case the priest is pleased with the amount, he addresses Casey thus: "I thank you kindly, Mr. Casey, I would not doubt you—you were always good and liberal towards your priest, and it was kind for you—your father was so before you." His Reverence continues to read the list, in this manner; lauding those,

of course, who are emptying their pockets to fill his hat, until he comes to an absentee, when something like the following takes place: "Thady Hallagan! are you there, Thady Hallagan?" (No answer from Thady.) "Mr. Thady Hallagan, this is not the first time you were absent, nor is it the first time you have drank your money, instead of paying your priest. If you do not come to me before next Sunday, I will denounce you from this altar; so I now warn you, Thady, not to bring my tongue on you! for, if you do, I warrant you you'll not be the better of it for twelve months!" (Here a cross is affixed to Thady's name, as an absentee.) On the following Sunday the absentees are called and denounced publicly from the altar; and such is the dread the people have of this public exhibition, that the priest often succeeds in exacting dues from creatures who have not a rood of ground, and who are among the most wretched and squalid of mankind.

2d. The priests derive a large emolument from public funerals. In case the deceased be a rich person, (for if he happen to be a very poor person, there is no mass said for him,) a large number of the neighbouring clergy assemble for the purpose of chanting high mass, for the repose of his soul, for which they are well paid by the relations of the deceased person. But, at public funerals, the parish priest generally gets the most money, and that by means of the following device. Before the corpse is taken out for interment, it is considered indispensably necessary, in the minds of the people, to put some *blessed clay* into the coffin. The clay is blessed by the priest's reading a few words of Latin over it, and sprinkling it with holy water. Whatever might have been the original object of this blessed clay, it is supposed by the people to possess the virtue of sanctifying the corpse and preventing its being polluted, in case of admixture with the bodies of heretics. After the priest performs the process of blessing the clay, he calls upon the people to come forward and contribute money, and get masses said for the repose of the soul of the deceased. This appeal, which is made to the sympathy of the people, and particularly to those of the deceased's friends, is always liberally responded to. But it sometimes happens that the priest is not pleased with these contributions. And it often occurs that the irritable functionary disposes of the holy clay by casting it into the fire, instead of putting it into the coffin.

3d. Priests are also paid for baptisms, confessions, and anointing. The charge for baptism is, two shillings and sixpence to three shillings and four pence. With regard to confession-money, it amounts to a considerable sum, as every adult in the parish is obliged to confess his sins once in the year, when each communicant is obliged to pay one shilling, and some more, according to their means and worldly circumstances. For anointing the sick, some priests charge two shillings and six-pence, others, three shillings, and some five shillings. And this is so rigidly enforced that, when money is lacking, many are suffered to die without the benefit of the clergy.

Much is also obtained by private marriages. Suffice it to say, that the poorest cannot get married without paying an enormous sum. There are many other ways by which money is extorted from their blinded followers, such as reading offices for the sick, blessing boats, saying masses for sick cattle, &c. And here it may be well to inform

your readers of the manner of holding a *month's mind*. It is as follows. After the deceased is buried one month, a number of priests assemble for the purpose of chanting high mass for his repose. A coffin is prepared for the purpose, which is covered over with a black pall, over which their Reverences sing high mass, sprinkling the empty coffin occasionally with holy water, as well as the persons assembled, and for this solemn mockery each of their Reverences pockets one sovereign!

Such are some of the means adopted by the Romish priesthood for the purpose of obtaining a livelihood from the people, who are kept by them in an awful state of mental and intellectual vassalage. How exactly are they described by the apostle when he says, "but there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they, with feigned words, make merchandize of you." 2 Pet. ii. 1, 2, 3. Here is an exact picture of the Romish priesthood. Surely popery is a money-making concern. It has been ingeniously wrought and devised by the father of lies, for the purpose of imposing upon the feelings and sympathies of human nature, and it is eminently calculated to deprive men, not only of their money, but also of their immortal souls.

Practical Essays.

THE SABBATH.—TO FARMERS.

"Yes," says a farmer, "working in the manufactories on the Sabbath is wrong, and ought to be stopped. But what shall be done in time of HAYING? The weather has been bad, and much hay is out. For a number of days it has been rainy: the Sabbath comes, and is a fair day. What shall be done? Shall the farmers rest, as on other Sabbaths, attend public worship, and let the hay lie; or shall they go into the field, take care of the hay, and secure it?" *Let them rest, attend public worship, and perform the appropriate duties of the Sabbath.* Let them be contented with what hay they can secure in six days. "Six days thou shalt labour," and in them, saith Jehovah, "do all thy work." "Remember the Sabbath day, and keep it holy; in it do no work." God makes no exception for haying-time.

"But it may rain on Monday, and the hay be injured, perhaps spoiled." That is true. It is also true, that a man may be sick on Monday, and he may die. If he does not work on the Sabbath, he may not be able to work at all. On the other hand, it may not rain on Monday, and the man may be alive and well, and better fitted to work than he would be, should he labour on the Sabbath. Or, if it should rain on Monday and Tuesday, and his hay be injured, or even spoiled, that is no good reason why he should work on the Sabbath. God did not say, Thou shalt not do any work except in haying-time, or unless it is likely to rain on Monday, and men have no right to make that addition. He that addeth to the word of God, or taketh from it, will fall under his curse.

Men have no right to gain any more property, or secure any more in their ordinary business, than they can by keeping the Sabbath day holy. In that way they can get all that they need, or have any right to possess.

But it is said, "If a house is on fire, you will allow a man to put it out. If visited with a sudden and unexpected inundation, which threatens to sweep

away his house, you will allow him, if he can, to secure it, though his family might flee from it, and thus not lose their lives, if it should be carried away."

These are sudden providences, against which no foresight or prudent care during the week can guard. They do not come under the head of *ordinary business; and what is done must be done at the time when the providence occurs, or not at all. This is known.* Very different is it with the tending or the getting in of hay. That is a part of a man's regular employment. There is no certainty that, if he does not do it on a particular Sabbath, he cannot do it at all. Facts show that it ordinarily may be done on other days, and as well done; nay, that, in the long run, it may be better done, and often more may be secured by *not* working, than by working on the Sabbath. It is, on the whole, better for this world as well as the future, *not to violate this day.*

A number of men, at one time, had mowed a large quantity of hay. For several days it had been rainy. The Sabbath came, and was a remarkably pleasant day. One man stayed at home, opened his hay, took care of it, and in the afternoon got it into his barn. His neighbours did nothing of the kind, but went as usual with their families to the house of God. On their return, one of them met the man who had been getting in his hay, who expressed his regret that his neighbours should be so superstitious as to go off, and leave their hay exposed to be again wet. He said that he had been more wise, and had secured his. "Now," said he, "it may rain again on Monday, and you not be able to get in yours." That was true. His neighbours knew it. But they concluded to leave that with God. One thing was certain, that it would not rain without good reasons for it. Another thing was equally certain, that, if it should rain, and the hay be injured, and even spoiled, that would not be so great an evil as to do what they knew to be wrong. Monday came, and it rained. It rained also on Tuesday and on Wednesday. Thursday was remarkably pleasant. All who had hay out went busily to work. Friday was fair and also Saturday. All the hay that had been out in the rain was thoroughly dried and housed. The Sabbath came. The first part of it was pleasant. In the afternoon a cloud arose, looked dark and scowling. It extended and moved on towards the barn into which, on the previous Sabbath, the man had put his hay, and where he thought he had "secured it." The lightning darted here and there, and by and by went down into the barn. "I knew," said a man who was near, "that it struck, from the feeling. I started up and ran to the window, and the smoke was issuing from the barn. They rang the bells, got out the fire-engines, and did all in their power, but they could not stop the fire. They saw that the barn must go. Nor was that all: his neighbours' barns on each side were so near that it seemed impossible to prevent them from being burned. But as the flames burst out, and the sparks began to fly, the rain poured down in sheets, which, with the engines, kept those barns so perfectly drenched with water that neither of them took fire, and the Sabbath-breaker's barn was burnt out between them." "Six days shalt thou labour and do all thy work." That man did not gain any thing by disobeying God, nor did his neighbours lose any thing by obeying him. There is that gathereth at a time and in a way that is not meet, and it tendeth to poverty. Men are dependent upon God, and in the keeping of his commands there is great reward. Regard to his will about the Sabbath, as well as other things, is profitable.

But it may be HARVEST-TIME. Grain may be scarce, and a man may need all he has for his family. If it is cut, and is dry, and on the Sabbath it looks likely to rain, shall he not get it in, and thus preserve it for his family? What saith Jehovah? "*In earing time and in harvest thou shalt rest.*" He knew that the temptations to break his law at this season of the year would be strong; and that if he said nothing in particular about it, men might make this exception, and think that the case was so peculiar that they might

do that part of their work on the Sabbath. He therefore set the matter at rest, by explicitly saying, "In earing time and in harvest," as well as at other times, "thou shalt rest." Besides, if a man works on the Sabbath to secure his grain, when it is going to rain, it is by no means certain that he will succeed. Jehovah told his ancient people that, if they should desecrate the Sabbath, he would kindle a fire which should not be quenched. He can at any time do this. Sometimes he does do it; and not unfrequently in connexion with the breaking of the Sabbath.—JUSTIN EDWARDS.

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 REVERENCE FOR AGE.—In our *young* country there is a lesson to be learned, against which every thing which surrounds us militates. That lesson is: Reverence for Age. We do not mean to speak of reverence for ancient truth, or of discriminating respect for ancient institutions; though in abolishing old *errors* there is danger of attacking old *truths*, and in condemning venerable abuses, venerable excellencies may be injured. In all things it becomes us to be wise and cautious, and in nothing more than in making innovations—for all change is not reform. That reverence for age of which we would particularly write to-day, is shown in respect for the rights, the preferences, and even the prejudices of our fellow-creatures, who have reached the period when even the grasshopper is a burden. In the infirmities of age, the weakness of decay, the burden of disappointment—for advanced age is under its best aspect too often labour and sorrow—the aged have weariness enough and vexation enough, without the addition of the cold disrespect or even the grudging and half-conceded deference of youth.

The hoary head, says the wise man, is a crown of glory, if it be found in the way of righteousness. To be in the way of righteousness does not suppose unerring wisdom in the details of this world's intercourse; nor even does it imply perfect correctness in the minutiae of Christian fellowship. The adage that times change and men change with them, finds an exception in the case of those who are too old to relinquish old habits and early views. They cannot see the propriety of abandoning the customs and observances to which a long life has wedded them—which have become a part of their nature, and an element in their being. It is unkind, then—and if the disposition be forced to an extreme, it is *unchristian*—to compel them to relinquish, or to treat with disrespect peculiarities which have been all their lives a part of their character. It is, in effect, telling them that they have lived in vain. Of course there are many changes which grow so manifestly out of the alteration of the circumstances of society, that even the aged concede their propriety, and consent to their adoption. When, however, despite of this, they lament over the departure of the "good old times," we must not laugh at their attachment to the days of their strength, or betray any slight of their opinions. Be pitiful—says the Apostle—Be *courteous*. To whom should we be more courteous than to those who were men and women before we drew our first breath: to whom should we be more grateful than to those who, ere we came upon the stage of action, were the conservators of the rights and privileges in which we rejoice?

And even when it cannot be said that the hoary head is, according to Solomon's declaration, "a crown of glory," there is room for the greater exercise of Christian charity. The good book which supplies maxims for all exigencies, says, "Rebuke not an elder, but entreat him as a father." It will but harden those grown old in sin for the young to assume over them the *haughty* aspect of teachers; and it will not win them to Christ to approach them with superciliousness. And in many things, much as we may think them in the wrong, they may be nearer the right than their younger brethren;—certainly so, if their juniors are deficient in *charity*,—one day, unless death intervene, the young must become old. They must submit to all the inconveniences which they see the aged suffer. They will then covet

deference and kindness. As they would in such case be done by, so must they do. If they would receive kindness and support in the hour when they most need it, let them earn the right to this favour by-and-by, by conferring it now, "while they have time."

[For the Banner of the Covenant.]

Gleanings.

The Family.—If there are any joys on earth, which harmonize with those of heaven, they are the joys of a Christian family. When the snow-flakes fall fast in the wintry evening, and the morning winds struggle at the windows, what is so delightful as to see the happy little ones sporting around a blazing fire! Look at that little creature in her night-dress, frolicking and laughing as if she never had known, and never would know a care. Now she rolls upon the carpet, and now she climbs the chair, and now she pursues her older sister around the room, while her little heart is overflowing with happiness. Who does not covet the pleasurable emotions with which the parents look upon this lovely scene!

But let us look at the man who makes his home but a boarding-house where he may eat and sleep. His wife is merely his house-keeper. His children are necessary evils, to be kept out of the way as much as possible. To-day he is at the bowling-saloon; to-morrow he is at the billiard-room; and the next day he is till midnight at the whist-party. He is a jovial companion and greets his associates with an air of careless mirth, as though he never knew a sorrow. But in truth, he is a poor pitiable victim of disquietude and depression. His jokes are forced. His smile is unnatural. It is even by constraint that he retains the semblance of good nature. See him at home—how petulant and irascible! The least annoyance to his mind is like the spark to the powder. His children, while they flee from his frown, imbibe his spirit. See him as he rises in the morning, gloomy and cross. The poor creature hardly knows the meaning of the word *enjoyment*. This is a man of pleasure! He will not obey God's law because it will disturb his happiness! Wretched man! He is the victim of his own sins. He is serving Satan here, and Satan rewards him as he does all his disciples, with the painfully forced semblance of joy, but with a harassed spirit and prospective destruction.

Lord Chesterfield was such a man. He spent his whole life in the vain pursuit of pleasure, and yet happiness continually eluded his search. Listen to his candid confession:—"I have seen the round of business and pleasure, and have done with all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value which, in truth, is very low; whereas those who have not experienced, always overrate them. They only see the gay outside, and are dazzled with the glare. But I have been behind the scenes. When I reflect upon what I have seen, what I have heard, and what I have done, I cannot persuade myself that all the frivolous bustle of the world had any reality. Shall I tell you that I bear this melancholy situation with the meritorious resignation and consistency which most men boast? No, sir! I really cannot help it. I bear it because I must bear it whether I will or no. I think of nothing but killing time the best way I can." What a comment is this confession upon what is generally called *worldly pleasure*!

The dying scene of such a man is a fearful commentary upon his mis-spent life. He lies upon his dying bed, annoying all around him by his

irritability. The retrospect of the past affords him no pleasure, and the future is filled with fearful forebodings. And there he lies brooding in sullen silence upon the present pains, with no consolation in respect to the future. He dies and is forgotten. But O! this is not the end of his history. Judgment is before him, and eternal retribution succeeds. The imagination shrinks from following him into those regions.—*Abbot's "Path of Peace."*

To Think.—A lady had written on a card and placed in her garden-house, on the top of an hour-glass, a beautiful and simple stanza from one of the fugitive pieces of John Clare, the rural poet. It was at the season of the year when the flowers are in the highest beauty:—

"To think of summers yet to come,
That I am not to see—
To think a weed is yet to bloom
From dust that I shall be!"

The next morning she found pencilled on the back of the same card:

"To think when heaven and earth are fled,
And time and seasons o'er;
When all that can die, shall be dead,
That I must die no more!
Ah! where shall then my portion be!
How shall I spend eternity?"

Let Diotrephes say, "It is good for me to have the pre-eminence." Let Judas say, "It is good for me to bear the bag." Let Demas say, "It is good for me to embrace the present world." But do thou, O my soul, say with David, "It is good for me to draw near to God."

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P A R A L L E L.

MOSES.

CHRIST.

Fled from his country to escape the hands of the king.

Was bid to return; for the men were dead that sought his life.

Refused to be called the son of Pharaoh's daughter.

By Divine power overcame the magicians.

Confirmed his religion by many signs and wonders.

Promised a holy land.

Fasted forty days on Mount Sinai.

Supplied bread in the wilderness.

Walked through the sea on dry ground.

Caused the waters to go backward.

His face shone when he came from the Mount.

By prayer, cured Miriam of the leprosy.

Appointed seventy elders over the people.

Sent twelve men to spy out the land.

Interceded for transgressors, and caused an atonement to be made for them.

Instituted a passover, when a lamb was sacrificed, none of whose bones were broken.

Promised another prophet.

Was conveyed into Egypt, to avoid the hands of Herod.

Arise, take the young child; for they are dead which sought his life.

Refused to be made king.

Overcome and cast out evil spirits.

Confirmed his religion by many miracles.

Promised a better country, that is, a heavenly.

Fasted forty days in the wilderness.

Fed five thousand with a few loaves and fishes.

Walked on the sea, and enabled Peter to do so.

Rebuked both the wind and sea.

In his transfiguration his face shone as the sun.

By his word, healed divers lepers.

Appointed seventy disciples.

Sent twelve disciples to visit all nations.

Was our intercessor and atonement.

Was that paschal lamb; not a bone of him was broken.

Promised another Comforter.

But the greatest similitude was in their being lawgivers, which no prophet was, besides Moses and Christ. Search the records of universal history, and see if we can find a man who is so like to Moses as Christ was, and so like to Christ as Moses was. If we cannot find such a one, then we have found him of whom Moses in the law and the prophets did write, "Jesus of Nazareth, the son of Joseph."—*Dr. Jortin.*

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[Selected for the Banner of the Covenant.]

THE INFIDEL ON HIS DEATH-BED.

The writer of this was called, about mid-day, to visit a young man in the last moments of life. He was a professed infidel, and refused any spiritual aid, or the services of a minister. On entering the room, the scene was truly awful. The young man was dying. Near the bed sat his widowed mother and sisters. He was struggling to hide his fears, and appear calm and collected in the conflict with death. As I approached him, the window was slightly opened to admit sufficient light; he turned towards the window, and as his eye for a moment rested on me—it was only a moment, however, for he as quickly turned away with his face towards the wall—he seemed determined to prevent my conversing with him. I took his hand, he withdrew it; I asked him to look at me, and talk about his latter end; he groaned and hid himself beneath the bed-clothes. Again I held his hand, and by gentle force turned him towards me. His countenance was intelligent, and his features good; his appearance indicated twenty or twenty-one years of age.

"Shall I pray with you, my friend?"

"No, no," said he; "I don't believe in prayer."

"Shall I read a portion of God's holy word?"

"No; Oh! don't worry me; I don't believe the Bible. Why add to my sufferings with such things? I tell you I am an infidel, and all I ask is to be let alone."

"Do you know you are dying, my young friend?"

"Yes, I know it well enough—I never shall see that sun rise or set again—I wish it was over—I wish I was dead—I wish you would leave me—I did not send for you—mother, mother, send this man away, it is useless to talk with me."

"O! my boy," cried the almost heart-broken mother, "do listen to the word of truth. You will soon be beyond its reach—you are fast hastening to the judgment. O! my child, it is a fearful thing to meet God unprepared."

Her sobs choked her utterance. I knelt by his side, and prayed for God's Spirit to bring the wanderer back. He rolled and tossed in his bed, and constantly interrupted me during prayer. I then read from the Bible such verses as I thought would lead his mind to right reflection. He hid his face, placed his fingers in his ears, and begged me to desist, and groaned so audibly as to alarm those in the room. After several ineffectual attempts to get him into conversation, I rose to leave the room. As I passed towards the door I grasped his hand, and said, "Farewell, my friend." He raised his eyes towards me, and seemed to be willing to listen.

"Suppose," said I, "we were on board a ship together, and in some violent storm the ship was wrecked—I had secured a plank, and as I clung to it for safety, refused to let you take hold. What would you think of me?"

"Think of you," said he, "I would think you were a selfish wretch."

"We have been wrecked—here" (pointing to the Bible,) "is the plank on which I rest; the billows of death are riding over you; and will you lay hold before it is for ever too late? Before you is the shoreless ocean of eternity; the voice of mercy may yet be heard. Turn you, for why will you die? Your infidelity is no security for such a storm. Think of your Saviour—O! look to him as your only staff, your only sure support."

He kept my hand; the tear started in his eye; his whole soul was centred in the gaze of agony.—"It is too late, too late; there is no mercy, no hope for me; I am lost, for ever lost!"

Before the sun had set, his soul was in eternity—gone to the audit.

At twelve years of age, he left the Sabbath school, commenced his apprenticeship, associated with infidelity, and drank the poison. At twenty, summoned to the bar of God, without a ray of light to cheer the darkness of the valley of the shadow of death.

Young man, think of this sad story; flee from sin to holiness and God.



Miscellaneous Communications.

COMMUNICANTS IN THE CHURCH AT SAHARANPUR, NORTHERN INDIA.

Philadelphia, 23d June, 1848.

MY DEAR BROTHER,—The following is a list of the communicating members in the mission church at Saharanpur during my time there:

<i>Natives.</i>	<i>East Indians,</i>	<i>Missionaries,</i>
Daniel Wells,	James Powell,	J. Caldwell,
Elisha Swift,	John Powell,	Mrs. Caldwell,
T. W. J. Wylie,	Mrs. Powell,	J. R. Campbell,
Samuel B. Wylie,	Mrs. Bradford,	Mrs. Campbell,
Gilbert M'Master.	Mrs. Petrie,	James Craig,
	John Coleman,	Mrs. Craig.
	Francis Shaviel.	

Changes have since taken place, by death, removals, and suspension. Mr. Craig has died; Mrs. Craig has left the mission. John Alexander was suspended. Francis Shaviel dismissed. Daniel, Elisha and Gilbert are labouring at Lodiana and Sabbathu. But, on the other hand, additions have been made by the reception, on certificate, of John Gabriel, and the wife of Samuel Wylie, and by the baptism of the wife of Theodore Wylie, John N. M'Leod, and Samuel Wylie. Also, Mr. and Mrs. Woodside will soon join the mission. So that the state of the church will now stand as follows:

<i>Natives,</i>	<i>East Indians,</i>	<i>Missionaries,</i>
Theodore Wylie,	John Coleman,	J. Caldwell,
Wife of ditto,	John Gabriel,	Mrs. Caldwell,
Samuel B. Wylie,	James Powell,	J. R. Campbell,
Wife of ditto,	John Powell,	Mrs. Campbell,
John N. M'Leod,	William Powell,	J. S. Woodside,
Samuel Wylie.	William Bradford,	Mrs. Woodside.
	Mrs. Petrie.	

Still a day of small things with us, but we trust better times are not far off. Pray for us, that the word of the Lord may have free course and be glorified with us, as it is with you.

Your affectionate, Christian brother,

J. R. CAMPBELL.

[For the Banner of the Covenant.]

CORRECTION.

Our excellent missionary brother, Rev. J. R. Campbell, speaks in the last number of the Banner, of the present number of communicants in the Reformed Presbyterian church, and estimates it at four thousand. This, we are satisfied, is entirely too low. In 1844, the number published in the history of the churches in the United States, was four thousand five hundred. At a subsequent period in the same year, the statistics, though but imperfect, presented to General Synod, made it over five thousand. After a careful examination, we are persuaded that now it is say six thousand. We are, and always have been, indisposed to this "numbering of the people," for it is by the power of truth, and not the power of numbers, we hope for success in the exhibition of Reformed Presbyterian principles—still when the numbering is done, it need not be under-estimated. The increase of numbers will strengthen our good brother's argument for Foreign Missions. It is some half a century since the Reformed Presbyterian church was established in the United States. Before another half century, no doubt there will be far more than six thousand Christians in Northern India.

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IMPORTANT DECISION.—*The Sabbath a Day of Rest.*—The case of Specht vs. the Commonwealth has at length been decided by the Supreme Court of Pennsylvania, now in Session at Harrisburg:—The following are the facts of the case:—The man Specht, who is one of the sect of Seventh Day Baptists, was indicted in Franklin county for working on the Sabbath, and fined by the Court. He appealed from the decision, in order to test the constitutionality of the law under which he was fined. Judge Bell delivered the opinion of the Supreme Court, affirming the proceedings of the Court below, and establishing the constitutionality of the law.

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Ecclesiastical Proceedings.

ORDINATION OF MR. H. GORDON.

On the 2d July, the Northern Presbytery of the Reformed Presbyterian church met in the city of Brooklyn, and ordained to the ministry, Mr. Henry Gordon, designating him a missionary to Nova Scotia, in pursuance of the request of Rev. Alexander Clarke and his people, for additional ministerial aid.

The sermon and charge were delivered by Rev. Dr. McLeod, from Romans xi. 13,—“I magnify mine office.” Questions and ordination prayer by Rev. A. G. Wylie. Concluding prayer by Rev. D. J. Patterson. Benediction by Rev. Henry Gordon. The ordination was, in connexion with the sacramental solemnity, held for the first time in the Reformed Presbyterian church, Brooklyn; being on the evening of the communion Sabbath. A crowded and highly interested audience waited with patience on the exercises, and a very evident impression for good was made. God is reviving his cause, let his people rejoice. Mr. Gordon set out at once for his field of labour. His outfit was provided by the Ladies in connexion with Dr. McLeod's church, New York, of which Mr. Gordon had been a member.

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THE ENGLISH ESTABLISHED CHURCH.—A foreign correspondent of the National Intelligencer says:—“The Established Church is undergoing the ordeal of very searching and astounding statistics. The income of the clergy of the establishment is said to be upwards of 10,000,000*l.* per annum; whilst that of the clergy of all Europe, independent of Great Britain, is only about 7,000,000*l.* The arguments based upon and deduced from such statements are not favourable to the recipients of this immense revenue.”

ORGANIZATION OF FOURTH REFORMED PRESBYTERIAN CHURCH, PHILA.

At the spring meeting of the Philadelphia Presbytery, in May last, a petition was presented by a number of the members of the Fairmount Congregation to be set off as a separate congregation. The request was granted, and the Rev. J. A. Crawford and Mr. W. Montgomery, as a commission of Presbytery, organized the new congregation on the evening of the 10th of May last, under the name of the Fourth Reformed Presbyterian Church, Philadelphia. At the recent meeting of Presbytery, a unanimous call was presented for Rev. Dr. Crawford, which was sustained as regular, and an early day appointed for his installation.

LICENSURE OF MR. GEORGE LAMB.

At a recent meeting of the Reformed Presbytery of Philadelphia, Mr. George Lamb, having delivered the usual pieces of trial and sustained the customary examination, was licensed to preach the gospel. Rev. J. A. Crawford having requested supplies for his pulpit in consequence of sickness, Mr. Lamb was appointed to preach in his place for four Sabbaths, after which he is to go to the Western Presbytery. We hope his services may prove acceptable and useful, and that the blessing of the Most High may ever rest upon him.

CHURCH IN PRUSSIA.—A commission, nominated by the Prussian Minister of Worship, has published a scheme of regulations relative to the mode of forming the provincial Synods which are to nominate the Deputies to the General Synod. This plan, which seems intended to test public opinion, gives the ecclesiastical franchise to every male citizen of twenty-four years of age. The proportion of laymen would be much greater in the Synods than that of ecclesiastics. But the scheme would give, for the General Synod, about eighty-nine ecclesiastics among two hundred and thirty members, considerably more than a third. These two points are much contested in a protest published by MM. Tholuck, Julius Muller, Herzog, and Hupfeld, Professors of Theology at Halle. Other protests are spoken of. Moreover, it appears that Westphalia refuses to send deputies to a General Synod.

The Reformed Pastor at Konigsberg, Detroit, an ultra-rationalist, and suspended before the "transaction," has been restored to his office on the demand of the French Reformed Church, of which he was pastor. Such incidents as this show how much ecclesiastical rule in Prussia has been modified by recent political events.

STATISTICS.—The General Synod of the Associate Reformed Church of the West embraces *thirteen Presbyteries, one hundred and eleven ministers, two hundred and forty-three churches, and sixteen thousand communicants.*

The Associate Presbyterian Church, embraces *fourteen Presbyteries, one hundred and eighteen ministers, two hundred and thirteen churches, and fifteen thousand communicants.*

The Associate Reformed Synod of New York consists of *five Presbyteries, forty ministers, and four thousand five hundred and sixty-four communicants.*

Missionary Intelligence.

DEPARTURE OF MISSIONARIES.

The Rev. J. R. Campbell and Rev. J. S. Woodside, having completed the necessary arrangements for their departure to India, left this city on Saturday morning, July 29th, for Boston, at which place they purpose to embark. The public farewell meeting was held in the First Reformed Presbyterian Church on the preceding Sabbath evening, when their instructions were delivered by the Corresponding Secretary of the Board of Missions of the Reformed Presbyterian Church, and addresses made by the Missionary brethren and Rev. Drs. Cuyler, H. R. Wilson, and Wylie. The services were deeply interesting, the audience large and attentive. In our next number we hope to publish full accounts of this and several other meetings connected with the same event. While our readers are perusing these lines our brethren with their families are probably on the mighty deep. May He who rules both by land and sea have them in his holy keeping, and carry them safely to their desired haven, and, while on the ocean, may the Divine Spirit bless their labours and influence, to the eternal benefit of these who are with them in the ship.

He would open the hearts of the faithful, that they might bestow upon us the requisite aid. These gentlemen thought the United States of America offered advantages greater than any other country for a Bible-reading, spiritual, virtuous, industrious people—that a people persecuted for the gospel's sake, could not fail of finding sympathy in the hearts of the friends of Christ in America. I have also written to the friends of Christ in Scotland, that they might still feel for this people, who must receive immediate aid, or many of them will perish with misery. I do not ask for money, but for lands. I ask what God has given to man that he might earn his bread by the sweat of his brow. Our people are mechanics and farmers, virtuous and industrious; they will soon rejoice in abundance, for they hate vice and love virtue. All these things I made known to the Rev. Mr. Gonsalves, and, he seeing the desire of all the Portuguese to depart for the United States, for they were ready to fly, offered to take with him a small number, believing that the Am. Prot. Society and the Christian community would assist them with all the aid in their power. But on the whole I thought we should wait, until we should receive advice from the Am. Prot. Society, and the friends in Scotland, who, under God, have granted us so many blessings, and to whom we feel greatly indebted.

“And as the Rev. Mr. Gonsalves was about to return to his field of labour in the United States, I have taken the liberty, in the name of a persecuted and suffering people, to write a letter to the Protestant friends of Christ in America, through the Am. Prot. Society, that they may pray for us, and come to some holy and charitable determination in our behalf. For I am ready to depart to any part of the world where this people of the Lord may enjoy the blessings of God's grace, and leave the same to their dear children. Farewell. The God of peace bless you, my friends, and all America, with the riches of his grace. Your affectionate brother in Christ,

ARSENIO NICOS DE SILVA.”

We add only a few words. Such an appeal has never been made to us. Six hundred persons recently from the persecutions and prisons of their native country, ask a home among us. Shall they be denied? They ask not for money, but land. Shall we refuse it? We have frequent appeals for missionaries and colporteurs at the West. Here is an opportunity of sending six hundred at once, all converts from the Church of Rome, who will be faithful witnesses for the truth in the midst of Romanists on our new lands. The expense will be much less than is required to send out individuals, from time to time, by different societies. It will be such a colony as has not been planted in the West. Who can tell the results of it? Shall there be a response to this appeal, or shall we say, Stay and suffer in Trinidad, or return to the persecutions and prisons of Madeira? Shall we, who enjoy the luxury of freedom, thus trifle with the sufferings of the oppressed? Shall we thus shut off sympathy for the persecuted, and benevolence for the destitute?

Among these persecuted people are Mrs. Alves, her husband, children, and sister. Mrs. Alves was sentenced to suffer death by the Papal Court of Madeira, because she would not say that the *wafers*, in the hands of the priest, was God. She and her sister were confined about three years in the dungeons of Madeira.

We call upon Protestants to furnish the means of defraying the expenses of the passage of these homeless people to our shores, and of purchasing new lands for them. Their condition is such that there should be no delay. Literally, they are strangers and pilgrims, having no certain dwelling-place. Shall this be to them the land of promise, where they may find rest from the persecutions of their enemies?

Money may be remitted to the Treasurer of the American Protestant Society, M. De Motte, Esq., 150 Nassau street, New York.

By order of the Executive Committee of American Protestant Society.

HERMAN NORTON, *Cor. Secretary.*

ACKNOWLEDGMENTS,—BANNER, 1847.

Walden—M. Vanarsdale. *Washington, Iowa*—R. M'Connell. *Fairview*—Francis Beattie
Pittsburgh—Mrs. James Chambers. *Philadelphia*—Mrs. M'Cune, Thomas Reath, William
 Austin, James Floyd, Joseph Hazel, Mrs. M. Gray, S. Scott. \$11.00.

BANNER, FOR 1848.

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